



*Instructions given by
the Queens Maiefty.*

Anno domini. 1559.

*The first yere of the raigin
of our soueraign La-
dy Queene Eli-
zabeth.*

*Cum priuilegio Regiæ
Maieftatis.*



Iniunctions giuen

by the Queenes Maiestie, as well to
the Clergie, as to the laitie of
this Realme.



He Quee-

nes most Royall
Maiestie, by the
aduise of herte
moste Honoura-
ble Counsaile, in-
tendinge the ad-
uancemente of
the true Honour
of almighty God,
the suppressyon
of Superstition
thorowe all her
highnesse realms

and Dominions, and to plante true Religion, ro the
extirpation of all Hipocrisie, enormities, and abuses,
(as to her duetie appertaineth) dooth minister vnto
her louing Subiects these godly Iniunctions hereafter fol-
lowing. Al which Iniunctions, her highnesse willeth and
commaundeth her louing Subiects obediently to receaue,
and truely to obserue and keepe, euery man in
their offices, degrees, and states, as they
wil auoid her highnesse displea-
sure, and the pains of the
same hereafter ex-
pressed.

(::)

Injunctions.



He first is, that all <sup>usurped and
forraigne
authoritie,</sup> Deanes, archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faithfully keepe and obserue, and as farre as in them may lye, shall cause to bee obserued and kept of other, all and singular Lawes and statutes made for the restoring of the Crown, the auncient iurisdiction ouer the state Ecclesiasticall, and abolishing of all forraigne power, repugnant to the same. And furthermore all Ecclesiasticall persons, hauing cure of soule, shall to the uttermost of their witte, knowledge, and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest, and open four times every yeare at the least, in their Sermons and other Collations, that all vsurped and forraigne power, hauing no establishment, nor ground by the lawe of **G O D**, is for mooste iust causes taken awaye and abolished: and that therefore, no manner of obedience and subiection within her highnesse Realmes and Dominions, is due vnto any suche forraigne power. And that the Queens power within his Realmes and Dominions, is the highest power vnder **G O D**, to whom al men within the same Realmes and Dominions by **G O D**s Lawes, owe mooste loyaltye and obedience, as for and aboue

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all other powers and potentates in earth.

Images.

- 2 Besides this, to the intent that al superstition and hipoerisie, crept into diuers mens hearts, may vanish away, they shall not set forth or extoll the dignity of any Images, reliques or miracles, but Declaring the abuse of the same, they shall teach, that all goodnesse, health, and grace, ought to bee both asked and looked for only of **GOD**, as of the very aucthor and giuer of the same, and of none other.

A sermon euer
by moneth.

- 3 Item, that they the persons aboue rehearsed, shall preach in their churches, and euery other cure they haue, one Sermon euerie moneth of the yere at the least, wherein they shall purely and sincerely declare the word of **GOD**, and in the same exhort their hearers to the workes of faith, as mercy, and charitie, specially prescribed and commaunded in scripture: and that the workes deuised by mans fantasies besides scripture (as wandring of pilgrimages, setting vp of candels, praying vpon beads, or such like superstition) haue not only no promise of reward in scripture for doing of them, but contrariwise great threatnings and maledictions of **GOD**, for that they bee things tending to idolatry and superstition, which of all other offences, God almightie doth most detest and abhorre, for that the same diminish most his honour and glory.

Workes of
faith.

Workes of
mans deuise.

Quarter
Sermon, or
homily.

- 4 Item, that they the persons aboue rehearsed, shall preach in their own persons once in euery quarter of the yere, at the least, one Sermon, being licensed specially thereunto, as is specified hereafter:

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hereafter: or else shall read some Homily prescribed to be vsed by the Queenes authority, euery Sunday at the least, vnlesse some other Preacher sufficiently licenced, as hereafter, chaunce to come to the Parish for the same purpose of preaching.

Item, that euery holyday through the ycare, when they haue no sermon, they shall immediately after the Gospel, openly and plainly recite to their parishioners in the pulpit, the Water: no: ster, the Creede, and the ten commaundements, in english, to the intent the people may learn the same by heart, exhorting al parents and householders, to teach their children and seruants the same, as they are bound by the law of God and conscience to doe.

5
The Water
no: ster, Creed,
and ten Com:
maundements.

Also, that they shall prouide within three moneths next after this visitation, at the charges of the parische, one booke of the whole Bible of the largest volume in English: and within one xii. monethes next after the sayd visitation, the Paraphrases of Erasmus also in English vpon the Gospell, and the same set vp in some conuenient place within the sayde Church that they haue cure of, whereas their Parishioners may most commodiously resort vnto the same, and reade the same out of the time of common Seruice. The charges of the Paraphrases shal be by the Parson or proprietarie, and Parishioners, bozne by equall portions, and they shall discourage no man from the reading of any part of the Bible, either in Latin or in English, but shall

6
The Bible and
Paraphrases.

A. iii.

rather

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rather exhort euerie person to reade the same with great humilitie and reuerence, as the very liuely word of **GOD**, and the speciall foode of mang soule, whiche all Christian persons are bound to embrace, beleue, and followe, if they looke to bee saued, whereby they may the better knowe their dueties to **GOD**, to their soueraigne Ladie the Queene, and their neighbour, euergently and charitably exhorting them, and in his Maiesties name, straightly charging and commaunding them, that in the reading therof, no man to reason or contende, but quietly to heare the reader.

7
Haunting of
Injunctions by
ecclesiasticall
persons.

Also, the sayd Ecclesiasticall persons, shall in no wise at any vnlawfull time, nor for any other cause then for their honest necessities, haunt or resort to any Tauerne or Alehouses. And after their meates they shall not giue themselves to drinking or ryot, spending their time idly by day or by night, at Dice, Cards, or Table playing, or any other vnlawful game, but at all times as they shall haue leisure, they shall heare or read somewhat of holy scripture, or shall occupy themselves with some other honest studie or exercise, and that they alwaies doe the thinges whiche appertaine to honestie, and in deuour to profit the common wealth, hauing alwaies in minde that they ought to excel all other in puritie of life, and should be examples to the people to liue well and Christianlike.

8
Whiche they not
freely.

Also, that they shall admit no man to preach within any their cures, but such as shall appeare vnto

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vnto them to be sufficiently licenced therunto by the Queenes maiesty, or the Archbishop of Canterburie, or the Archbishop of Yorke, in either their prouinces, or the Bishop of the Diocesse, or by the Queenes Maiesties Visitors. And such as shall be so licenced, they shall gladly receiue to Declare the worde of God at conuenient times, without any resistance or contradiction. And that no other bee suffered to preache out of his owne cure or parrish, then such as shall be licenced, as is aboue expressed.

Also, if they do or shall know any man within their Parish, or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these ⁹ Queenes maiesties Iniunctions, or a fauourer of any vsurped and forraigne power, now by the lawes of this realme iustly reiecte and taken away, they shall Detect and present the same to the Queenes Maiestie, or to her counsaile, or to the ordinary, or to the Justice of peace next adioyning.

Letters of the word.

Fauourers of the vsurped power.

Also, that the Parson, Vicar, or Curate, and parishioners of euerie Parishes within this Realme, shall in their Churches and Chappels keepe one booke of Register, wherein they shall write the day and yeare of every wedding, christeninge, and buriall, made within the Parish: for their time, and so every man succeeding them likewise: and also therein shall write.

10

A Register.

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write euery persons name that shalbe so wedded christned, and buried. And for the safe keeping of the same booke, the parishe shalbe bound to provide of their common charges, one sure Coffer with two lockes and keyes, whereof the one to remaine with the Parson, Vicar, or curat, and the other with the Wardens of euery Parish Church or Chappell, wherein the said Booke shalbe laid by. Which Booke they shall euery Sonday take forth, and in y^e presence of the said wardens, or one of them, write and record in the same all the weddings, christnings, and burials, made the whole weeke before: and that done, to lay by the booke in the said coffer, as afoze, and for euery time y^e the same shall be omitted, the partie that shalbe in the fault therof, shall forfeit to the sayd Church. iii. s. iiii. d. to be imployed, the one halfe to the poore mens boxe of that parish, the other halfe towards the repairing of the Church.

II
Distribution of
the fourth part.

Furthermore, because the goods of the Church, are called the goods of the poore, and at these daies nothing is lesse seene then the poore to be sustained with the same: all Parsons, Vicars, Pentionaries, Prebendaries, and other beneficed men within this Deanrie, not being resident upon their benefices, which may dispend yearly twenty pounds or aboue, either within this Deanrye, or else where, shall distribute hereafter among their poore Parishioners,
or

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or other inhabitants there, in the presence of the Church wardens, or some other honest man of the parish, the fourtieth part of the fruits and revenues of their said Benefice, least they be worthily noted of ingratitude, which reseruing so many parts to themselves, cannot vouchsafe to impart the fourtieth portion thereof among the poore people of that Parishes, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spring, the more for the execution of the premises, euery Parson, Vicar, Clarke, or beneficed man within this Deanry, hauing yearely to dispend in benefices and other promotions of the Church an hundred pounds, shall giue thre li. vi. s. viii d. in exhibition to one scholler in any of the Uniuersities, and for as many £. li. more as he may dispend, to so many schollers more shall giue like exhibition in the Uniuersitie of Oxfoꝛd or Cambridge, or some Grammer Schoole, which after they haue profited in good learning, may bee partners of their Patrons cure and charge, as well in preaching, as otherwise in executing of their offices, or may when time shall bee, otherwise profit the common weale, with their counsaile and wisdom.

Also that all Proprietaries, Parsons, Vicars, & Clarks, hauing Churches, chappels, or Mansions within this Deanry, shall bestowe yearely hereafter vpon the same Mansions, or Chauncels of their Churches, being in decay, the fifth part of that their benefices, till they bee fully repayed,

12

Exhibition for
schollers.

13

The fifth part
for reparation.

B. i.

payed,

Iniunctions.

payed, and shall al waies keepe and maintaine in good estate.

14
Reading of the
Iniunctions.

Also, that the said Parsons, Vicars & Clerks, shall once euer quarter of the yeare, reade these Iniunctions giuen vnto them, openly and deliberately before all their parishioners at one time, or at two seuerall times in one day, to the intent that both they may bee the better admonished of their duetie, and their said parishioners the more moued to follow the same for their part.

15
Payment of
tithes.

Also for asmuch as by lawes established, euery man is bound to pay his Tythes: no man shall by colour of Duetie omitted by their Curates, Detain their tithes, and so requite one wrong with another, or bee his own iudge, but shall truly pay the same, as he hath bin accustomed, to their Parsons, Vicars and Curats, without any restraint or diminution. And such lack and default as they can iustly find in their Parsons and Curats, to call for reformation therof at their Ordinaries, and other Superiours, who vpon complaint and due prooofe thereof, shall reforme the same accordingly.

16
The new Testament
and Paraphrases.

Also that euery Parson, Vicar, Curate, and stipendarie Priest, beeing vnder the degree of a maister of Arte, shall prouide a haue of his owne within thre monethes after this visitation, the new Testament both in Latin and Englishe, with Paraphrases vppon the same: conferring the one with the other. And the Bishops and other ordinaries by themselves or their officers, in their synods and visitations, shall examine the
sayd

Iniunctions.

sayd ecclesiasticall persons. how they haue profited in the study of holy scripture.

Also, that the vice of Damnable Despaire may bee clearely taken away, and that firme beliefe and stedfast hope may bee surely conceiued of all their parishioners, beeing in any daunger, they shall learn and haue alwaies in a readines, such comfortable places and sentences of scripture, as do set forth the mercie, benefits, and goodnesse of almightie God, towards all penitent and beleeuing persons, that they may at all times when necessitie shall require, promptly comfort their flocke with the liuely word of God, which is the only stay of mans conscience.

17

Comfortable
sentences for
the sick.

Also to auoyd all contention and strife, which heretofore hath risen among the Queenes Maiesties Subiects, in sundry places of her realms and Dominions, by reason of fond curtesie, and challenging of places in the Procession, and also that they may the more quietly heare that which is sayd or song, to their edifying, they shall not from henceforth in any Parishes church, at any time vse any Procession about the Church or Churchyard, or at any place, but immediatly before the time of communion of the Sacrament, the Priestes, with other of the Quier, shall kneele in the midst of the Church, and sing or say playnly and distinctly, the Letany, which is set forth in English, with all the Suffrages following, to the intent the people may heare and answer, and none other pro-

18

Procession to
be left.

The Letanie.

B. ii.

cession

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Let of hearing
of diuine ser-
uice.

cession of Letanie to be had or bled, but the sayd Letanie in English, adding nothing thereto, but as it is now appointed. And in Cathedrall or Collegiat Churches, the same shall bee done in such places, and in such sort, as our Commissioners in our visitation shall appoint. And in the time of the Letanie, of the common prayer, of the Sermon, and when the Priest readeth the scripture to the parishioners, no manner of persons, without a iust and vrgent cause, shall vse any walking in the Church, ne shal depart out of the Church: and all ringing and knoling of belles shall be vtterly forborne for that time, except one bell in conuenient time to bee rung or knoled before the Sermon. But yet for the retayning of the perambulation of the circuites of Parishes, they shal once in the yere at the time accustomed, with the Curate and the substantiall men of the parish, walke about the Parishes as they were accustomed, and at their returne to the Church make their common prayers.

19
Perambulation
of Parishes.

Provided, that the Curate in their sayd common perambulations, bled heretofore in the Dayes of Rogations, at certaine conuenient places, shall admonishe the people to giue thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits vpon the face of the earth, with the saying of the Ciii. Psalm: Benedic anima mea, &c. or such like. At which time also the same Minister shall inculke these or such sentences, Cursed bee he which transla-
teth

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teeth the boundes and dolles of his Neighbour. **O**r such other order of prayers as shall bee hereafter appointed.

Item, all the Queenes faythfull and louing subiects, shall from hencefoorth celebrate and keep their holy day according to Gods holy will and pleasure, that is, in hearing the word of God read and taught, in priuat and publike prayers, in knowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbors where displeasure hath bin, in oftentimes receiuing the communion of the very body and bloud of Christ, in visiting of the poore and sicke, vsing all sobernesse and Godly conuersation, yet notwithstanding, all Parsons, Vicars, and Curats, shal teach and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of Haruest, labour vpon the holy and festiuall dayes, and saue that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstaine from working vpon those daies, that then they should greuously offend and displease God.

20

Spending of
the holy day.

Also, for as much as variance and contenti-
on is a thing that most displeaseth **GOD**, and
is most contrarie to the blessed Communion of
the body and bloud of our sauour Christ, Cu-
rats shal in no wise admit to the receiuing there-
of, any of their cure and flocke, which be openly

21

Open conten-
ders to be re-
conciled openly.

B. iii.

knowne

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knowne to liue in sin notorious without repentance, or who hath maliciously and openly contended with his neighbour, vnlesse the same doe first charitably and openly reconcile himselve againe, remitting al rancour and malice, whatsoeuer controuersie hath been between them. And neuerthelesse, the iust titles and rights they may charitably prosecute before such as haue authoritie to heare the same.

Contemners
of laudable
ceremonies.

- 22 Also that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the church, commaunded by publique authority to be obserued.

The abolishing
of things
superstitious.

- 23 Also that they shall take away, vtterly extint and destroy all Shrines, conering of Shrines, all Tables, candlestickes, Trindalles, and rolls of ware, pictures, paintings, and all other monuments of fained miracles, pilgrimages idolatrie and superstition, so that there remaine no memory of the same in walles, glasse windowes, or else-where, within their churches and houses, preserving neuerthelesse, or repaying both the walles and glasse windowes, and they shall exhort all their parishioners to doe the like within their severall houses.

The pulpet.

- 24 And that the churchwardens at the common charge of the parishioners, in euery church shall prouide a comely and honest pulpit, to be set in a conuenient place within the same, and to be there seemely kept for the preaching of Gods word.

Also

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Also they shall prouide and haue within three
monethes after this visitation, a strong cheste,
with a hole in the upper part thereof, to bee prou-
ided at the cost and charge of the Parische, hauing
three keyes, whereof one shall remain in the cu-
stody of the Parson, Vicar, or Curate, and the
other two in the custody of the churchwardens,
or any other two honest men, to be appointed by
the parish from yeare to yeare. Which chest you
shall set and fasten in a most conuenient place,
to the intent the parishioners should put into it
their oblations and almes, for their poore neigh-
bours. And the Parson, Vicar, and Curate,
shall dilligently from time to time, and specially
when men make their Testaments, call vppon,
exhort and moue their neighbours to conferre,
and giue as they may well spare, to the sayd
chest, Declaring vnto them, whereas heretofore
they haue beene diligent to bestowe much sub-
stance otherwise then God commaunded, vppon
Pardons, Pilgrimages, Trentall, Decking of
Images, offering of Candelles, giuing to Fri-
ers, and vpon other like blinde deuotions: they
ought at this time, to bee much more readie to
helpe the poore and needy, knowing that to re-
lieue the poore is a true worshipping of GOD,
required earnestly vppon paine of euerlasting
damnation, and that also whatsoeuer is giuen
for theyr comfort, is giuen to Christ himselte,
and so is accepted of him, that hee will mercy-
fully reward the same with euerlastinge life.
The which almes and deuotion of the people,
the

25

The chest for
the poore.

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The distributi-
on of the almes.

the keepers of the keies shal at all times conueni-
ent take out of the chest, and distribute the same
in the presence of the whole parish, or six of them,
to bee truely & faithfully deliuered to their most
needy neighbours. And if they be prouided for,
then to the reparation of high waies next adioy-
ning, or to the poore people of such parishes neer,
as shalbe thought best to the said keepers of the
keies. And also the money which riseth of fra-
ternities, Guildes, & other stocks of the Church,
(except by the Queens Maiesties auctoritie it
be otherwise appointed) shall bee put in the sayd
chest, and conuerted to the said vse: And also the
rent of lands, the profit of cattell, and money gi-
uen or bequeathed to Obits and Diriges, and
to the finding of Torches, Lights, Tapers, and
Lamps, shall be conuerted to the said vse, sau-
ing that it shall be lawful for them to bestow part of
the sayd profits vpon the reparation of the sayd
Church, if great need requyre, and wheras the
parish is very poore, and not able otherwise to
repayre the same.

Simonie.

26

Also to auoyd the detestable sinne of Simo-
nie, because buing and selling of Benefices, is
execrable before God, therefore al such persons as
buy any Benefices, or come to them by fraud or
deceyt, shall be depriued of such Benefices and
be made vnable at any time after, to receyue a-
ny other spirituall promotion: and such as do sell
them, or by any colour doe bestowe them for
their owne gaine and profit, shall loose their
right

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right and title of patronage and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Maiestie.

Also, because through lack of preachers in many places of the Queens realms and dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curates, shall read in their churches every Sunday, one of the Homilies which are and shall be set forth for the same purpose, by the Queens auctoritie, in such sort as they shall be appointed to doe in the preface of the same.

27

Homilies to be read.

Also, whereas many vndiscreet persons do at this day vcharitably contemne & abuse priests, and Ministers of the Church, because some of them (hauing small learning) haue of long time fauoured fond fantasies, rather then Gods trueth, yet for as much as their office and function is appoynted of God, the Queens Maiestie willet and chargeth al her louing subiects, that from henceforth they shall vse them charitably and reuerently for their office and ministration sake, and specially such as labour in the setting forth of Gods holy word.

28

Contempt of ministers.

Item, although there be no prohibition by the word of God, nor any example of the primitiue Church, but that the Priests and Ministers of the Church, may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Act of Parliament in the time of our Deare Brother King Edward the sixth made lawfull: where-

29

C i.

upon

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vypon a great number of the Cleargie of this Realme, were then married, and so yet continue. Yet because there hath grown offence, and some slander to the Church, by lacke of discreet & sober behauiour in many Ministers of the Church, both in choosling of their wyues, and in vndiscreete liuing with them, the remedie whereof is necessarie to be sought: It is thought therefore very necessarie, that no maner of Priest or Deacon shal hereafter take to his wife, any maner of woman, without the aduise and allowance first had, vpon good examination, by the Bishop of the same Diocesse, & two Iustices of the peace of the same Shyre, dwelling next to the place where the same woman hath made her most abode before her mariage, nor without the good will of the parents of the sayd woman, if shee haue any liuing, or two of the next of her kinsfolkes, or for lacke of knowledge of such, of her maister or mistresse where shee serueth. And before he shal be contracted in any place, hee shal make a good and certaine prooue thereof to the Minister, or to the congregation assembled for that purpose, which shal be vpon some holy day where diuers may bee present. And if any shall do otherwise, that then they shal not be permitted to minister either the woord of the Sacraments of the Church, nor shal be capable of any Ecclesiasticall Benefice. And for the manner of mariages of any Bishops, the same shal bee allowed and approued by the Metropolitane of the Province, and also by such Commissioners as
the

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the Queenes Maiestie shall therevnto appoint. And if any maister or Deane, or any head of any Colledge shall purpose to marrie, the same shall not be allowed, but by such to whome the visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hinderance of their house.

Item, her Maiestic being desirous to haue the Prelacie and Cleargie of this Realme to bee had aswell in outward reuerence, as otherwise regarded for the worthines of their ministeries, and thinking it necessarie to haue them knowne to the people in all places and assemblies, both in the Church and without, and thereby to receiue the honout and estimation due to the speciall messengers and Ministers of almightie God, willet and commandeth, that all Archbishops, and Bishops, and all other that be called or admitted to preaching or Ministerie of the Sacraments, or that be admitted into any vocation Ecclesiasticall, or into any societie of learning in either of the Vniuersities, or else where shall vse and weare such seemely habites, garments, and such square cappes as were most commonly and orderly receyued in the latter yeare of the reigne of king Edward the sixt, not therby meaning to attribute any holinesse or speciall worthinesse to the said garments, but as Saint Paule writeth, *Omnia decenter & secundum ordinem fiant.* 1. Cor. 14.

30
Of apparell of
ministers.

Cap.

C.ii.

Item

Iniunctions.

Heretics. 31 Item, that no man shall wilfully and obstinately defend or maintayne any Heresies, errors, or false doctrine, contrarie to the faith of Christ and his holy spirit.

Charmers. 32 Item, that no persons shall vse charms, sozceries, inchauntments, witchecraft, soothsaying, or any such like diuelish deuice, nor shall resort at any time to the same for counsaile or helpe.

Absent from common prayer. 33 Item, that no persons shall, neglecting theyr owne Parish church, resort to any other Church in time of common prayer or preaching, except it bee by the occasion of some extraordinary Sermon, in some parish of the same towne.

Inholders and Alehouses. 34 Item, that no Inholders, or Alehousekeepers shall vse to sell no meat nor drinke in the time of common prayer, preaching, reading of the Homelies or scriptures,

Images in houses. 35 Item, that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monuments of feigned miracles, Pilgrimages, Idolatrie and superstition.

Disturbers of Sermons or Seruice. 36 Item, that no man shall willingly let or disturb the preacher in time of his sermon, or let or discourage any Curate or minister, to sing or say the Diuine Seruice now set forth, nor mocke or least at the Ministers of such seruice.

Rash talkers of scripture. 37 Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item,

Iniunctions.

Item, that no man, woman, or child, shall be otherwise occupied in the time of the Service, then in quiet attendance to heare, marke, and vnderstand that is read, preached, and ministered.

38

Attendant to
the service.

Item that euey Schoolemaister and teacher, shall teach the Grammer set forth by King Henrie the eight of noble memorie, and continued in the time of King Edward the sixth, and none other.

39

The Grammer
of King Henry
the eight.

Item, that no man that take vpon him to teach, but such as shall be allowed by the ordinary, and found meete, as well for his learning and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true religion.

40

Allowance of
schoolmasters.

Item, that all teachers of children, shall stirre and moue them to the loue and due reuerence of Gods true religion, now truely set forth by publique authoritie.

41

Dutie of
schoolmasters.

Item, that they shall accustome their scollers reuerently to learn such sentences of scriptures, as shall bee most expedient to induce them to all godlinesse.

42

Sentences of
Scripture for
schollers.

Item, forasmuch as in these latter dayes, many haue bene made Priests, being children, and otherwise vtterly vnlearned, so that they could read to say Mattens and Masse: the Ordinaries shall not admit any such to any care or spirituall function.

43

Unlearned
Priests.

Item, euery Parson, Vicar, and Curate, shall vpon euery holy day, and euery second Sunday,

44

The Case
chuse.

iii

Iniunctions.

in the yeare, heare & instruct all the youth of the Parish, for halfe an houre at the least before evening prayer, in the ten commaundements, the articles of the beleefe, and in the Lords prayer, and diligently examine them, and teach the Catechisme set forth in the booke of publike prayer.

45
The booke of
the afflictions
for Religion.

Item, that the Ordinarie doe exhibite vnto our visitours their bookes of a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for religion.

46
Overseers
for service on
the holy dayes.

Item, that in euerie Parish, three or foure discrete men which tender Gods glorie, & his true religion, shal be appointed by the Ordinaries, diligently to see that all the Parishioners duly resort to their Church vpon all Sundayes and holy dayes, and there to continue the whole time of the godly service, and all such as shall be founde slacke or negligent in resorting to the Church, hauing no great nor vrgent cause of absence, they shall straitly call vpon them, and after due monition if they amend not, they shall denounce them to the Ordinarie.

47
Inuentories
of Church
goods.

Item, that the Churchwardens of euerie Parish, shall deliuer vnto our Visitours the Inuentories, of Vestments, Copes, and other Ornaments, Plate, bookes, and specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuells, Portucles, and such like appertayning to their Church.

Item

Iniunctions.

Item, that weekly vpon Wednesdaies and
fridaies, not beeing hollydaies, the Curate at
the accustomed howers of seruice, shall resort to
Church, and cause warning to be giuen to the
people by knolling of a Bell, and say the Letanie
and prayers.

48

Service on
Wednesdaies
and Fridaies.

Item, because in diuers Collegiate, and also
some parish churches heretofore, there hath bene
liuinges appoynted for the maintenaunce of
men and childzen, to vse singing in the church, by
meanes wherof, the laudable seruice of Musicke
hath bin had in estimation, & preserved in know-
ledge, the Queenes Maiestie, neither meaning
in any wise the decay of any thing that mighte
conueniently tend to the vse and continuance
of the sayde Science, neither to haue the same in
any part so abused in the Church, that therby the
cōmon praier should bee the worse vnderstanded
of the hearers, willet and commaundeth that
first no alteration be made of such assignements
of liuing, as heretofore hath bene appoynted to
the vse of singing or Musick in the Church, but
that the same so remaine. And that there bee a
modest and distinct song so vled in all partes of
the common praiers in the Church, that the same
may bee as plainly vnderstanded, as if it were
read without singing, and yet neuerthelesse for
the comforting of such that delight in Musicke,
it may bee permitted that in the beginning, or in
the ende of Common Prayers, cyther at Morn-
ing or Euening, there may be song an Hymne,

49

Continuance
of singing in
the Church.

or.

Iniunctions.

or such like Song, to the praise of almighty God in the best sort of melodie and Musicke that may bee conveniently deuised, hauing respect that the sentence of the Himne may be vnderstanded and perceyued.

50
Against flau-
derous and in-
famous words

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and thereupon flaunderous words and railings, whereby charitie, the knot of all christian society is loosed: the Queenes Maiestie being most desirous of all other earthly things, that her people should liue in charitie both towards GOD and man, and therein abound in good workes, willet and straightly commaundeth all maner her subiects, to forbear all bame and contentious disputations, in matters of religion, and not to vse in despite or rebuke of any person, these conuitious words, Papist or papistical heritike, schisimatike, or sacramentary, or any such like wordes of reproch. But if any manner of person shall deserue the accusation of any such, & first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authority to correct the same.

51
Against heret-
icall and sediti-
ous books.

Item, because there is a great abuse in the Printers of books, which for couetousnes chiefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitfull, vaine, and infamouse bookes

Iniunctions.

bookes and papers, the Queenes maiestie straitly chargeth and commaundeth, that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language soeuer it be, except the same bee fyrst lycenced by her Maiestie, by expresse wordes in writing, or by six of her priue counsel: or be perused and licenced by the Archbishops of Canterburie and Yorke, the Bishop of London, the Chauncelors of both Uniuersties, the Bishop being Ordinarie, and the Archdeacon also of the place, where any such shalbe printed, or by two of them, wherof the Ordinarie of the place to be alwayes one. And that the names of such as shall allow the same, to bee added in the end of euery such worke, for a testimonie of the allowaunce thereof. And because many pamphlets, Playes, and Ballads, be oftentimes printed, wherein regarde woulde bee had, that nothing therein should be either hereticall, sedicious, or vnseemely for christian eares: her Maiestie likewise commaundeth, that no manner of person shall enterpryse to print any such except the same bee to him licenced by such her Maiesties commissioners, or three of them, as be appointed in the citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certain statutes, made the last Parliament, for vniformitie of order in religion. And if any shal sell or vtter any maner of bookes or papers, being not licenced as is abouesayde: that the same partie shall be punished by order of the sayde Commissioners, as to the quality of the

Iniunctions.

fault shall be thought meete. And touching all other bookes of matters of religion, or policie, or gouernaunce, that hath bene printed eyther on this side the Seas, or on the other side, because the diuersity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Maiestie referreth the prohibition or permission thereof, to the order which her said commissioners within the Citie of London shall take & norifie. According to the which, her Maiestie straitly commaundeth all manner her subiects, and specially the wardens and companions of Stationers to be obedient.

Provided that these orders do not extend to any prophane authours, and workes in any language that hath bin heretofore commonly receyued or allowed in any vniuersities or schooles, but the same may be printed and vied as by good order they were accustomed.

52
Reuerence of
prayers.

Honour to
the name of
Jesus.

Item, although almightie God is at all times to be honoured with all maner of reuerence that may be deuised: yet of all other tymes, in time of common prayer, the same is most to be regarded. Therefore, it is to bee necessarily receyued, that in tyme of the Letanie, and all other Collects, and common supplications to almightie God, al maner of people shall deuoutly and humbly kneele vpon their knees, and giue care therevnto. And that whensocuer the name of Iesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence bee made

Iniunctions.

made of all persons yong and olde, with lowliness of courtesie, and uncovering of heads of the menkinde, as thereunto doeth necessarily belong, and heretofore hath bene accustomed.

Item, that all ministers & readers of publique prayers, Chapters, and Homilies, shall be charged to reade leasurely, plainly and distinctly, and also such as are but meane readers, shall peruse ouer before once or twice the Chapters and Homilies, to the intent they may reade to the better vnderstanding of the people, and the more encouragement of godlinesse.

53
Created to
read distinctly.

An admonition to simple men, deceiued
by malicious.



The Queenes maiestie being informed that in certaine places of the Realme, some of her native subiectes, being called to ecclesiasticall ministerie in the Church, be by sinister perswasion, and peruerse construction, induced to find some scruple in the forme of an othe, which by an act of the last Parliament is prescribed to be required of diuers persons, for the recognition of their allegiance to her Maiestie, which certainly neuer was euer meante, ne by any equity of words or good sence can be thereof gathered: would that all her louing subiects should vnderstand, that nothing was, is, or shall bee

D.ii.

meant

Iniunctions.

meant or intended by the same othe to haue anie other duetie, allegiance, or bond requyred by the same othe, then was acknowledged to bee due to y^e most noble kings of famous memorie, king Henrie the eight, her Maiesties father, or king Edward the sixt, her Maiesties brother.

And further her Maiestie forbiddeth all maner her subiects, to giue eare or credit to such peruerse & malicious persons, which most sinisterlye and maliciouslye labour to notifie to her louinge subiectes, howe by wordes of the sayde othe it may bee collected, that the kings or Queenes of this Realme, possessors of the Crowne, may challenge authoritie and power of ministerie of diuine seruice in the church, wherein her sayde subiectes bee much abused by such euill disposed persons. For certayne her Maiestie neyther doeth, ne euer will challenge anie other authoritie, then that was chalenged and latelie vsed by the saide noble kings of famous memorie, king Henrie the eight, and king Edward the sixth, which is & was of auncient time due to the imperiall crowne of this Realme, y^e is, vnder God to haue the soueraintie and rule ouer all manner persons bozne within these her Realmes, Dominions and countries, of what estate, either Ecclesiasticall or Temporal, so euer they be, so as no other forraigne power shal or ought to haue any superiortie ouer them. And if any person that hath conceiued any other sence of the fourme of the sayde othe, shall accept the same othe with this interpretation, sence or meaning, her Ma:
iestie

Iniunctions.

iestie is well pleased to accept euery such in that behalfe, as her good and obedient subiects, and shall acquite them of all maner penalties contained in the said acte, against such as shall peremptorily or obstinately take the same othe.

For Tables in the Church.



Whereas herre Maiestie vnderstandeth, & in many and sundrie parts of the Realme, the aulters of the Churches bee remooued, and Tables placed for the admynistrati-
on of the holy

Sacrament, according to the fourme of the Lawe therfore prouided: And in some other places, the aultars be not yet remooued, vpon opinion conceiued of some other order therein to bee taken by her Maiesties visitours. In the other whereof, sauing for an vniformitie, there seemeth no matter of great moment, so that the Sacrament be duely & reuerently ministred. Yet for obseruation of one vniformitie, through the whole Realme, and for the better imitation of the lawe in that behalfe, it is ordered, that no aultar be taken downe, but by ouersight of the Curate of the Church,

Iniunctions.

Church and the Church wardens, or one of them at the least, wherein no riotous or disordered manner to be vsed. And that the holy table in euerie Church bee decently made, and set in the place where the aultar stode, and there commonly couered as thereto belongeth, & as shall be appointed by the Visitours, & so to stand, sauing when the Communion of the sacrament is to be distributed, at which time the same shalbe so placed in good sort within the Chauncell, as whereby the Minister may be more conueniently heard of the Communicants in his prayer and ministracion, and the Communicants also more conueniently, and in more number communicate with the saide Minister. And after the Communion done, from time to time the same holy Table to be placed where it stode before.

The Sacramentall bread.

Item, where also it was in the time of King Edward the sixth, vsed to haue the sacramentall bread, of common fine bread, it is ordered for the more reuerence to bee giuen to these holy Mysteries, being the sacraments of the body and blood of our sauour Iesus Christ, that the same sacramentall bread be made and fourmed plain, without any figure thereupon, of the same finenesse and fashion round, though somewhat bigger in compasse and thickenesse, as the vsuall bread and wafer, heretofore named singing cakes, which serued for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sort,

Iniunctions.



¶ Shall pray for
Christ's holy ca-
tholike church,
that is, for
the whole con-
gregation of
Christian peo-
ple, dispersed
throughout the
whole worlde,
and speciallve
for the Church
of Englande &

Ireland. And herein I require you, most special-
ly to pray for the Queenes most excellent Maie-
stie, our soueraigne Ladie Elizabeth, Queene of
England, Fraunce, and Ireland, defender of the
faith, and supreme gouernour of this realme, as
well in causes Ecclesiastieall as temporall. You
shall also pray for the Ministers of Gods holye
worde and Sacraments, as well Archbishops
and Bishops, as other pastours & Curates. You
shall also pray for the Queenes most honourable
Counsell, and for all the nobility of this Realme,
that all and euerie of these in their calling, may
serue truely and painefully to the glorie of God,
& edifying of his people, remembreing the account
that they must make. Also, yee shall pray for the
whole commons of this Realme, that they may
liue in true faith and feare of God, in humble o-
bedience and brotherly charitie one to another.
Finally let vs praise God for all those which are
departed out of this life in the fayth of Christ,

Iniunctions.

and pray vnto God that we haue grace for to direct our liues after their good exāple, that after this life, we with them may bee made partakers of the glorious resurrection in y^e life euerlasting.

And this done, shewe the holy dayes
and fasting dayes.

ALl and singuler which Iniunctions, the
Queenes Maiestie ministreth vnto her cleargie, and to all other her louing Subiects, straitly charging and commaunding them to obserue and keepe the same vppon paine of deprivation, sequestration of fruites and benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other hauing Ecclesiasticall iurisdiction, whom her maiestie hath appoynted or shal appoynt for the due execution of the same, shalbe seene conuenient, charging & commaunding them to see these Iniunctions obserued and kept of all persons being vnder their iurisdiction as they wil answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euery Iustice of peace being required, shal assist the Ordinarie, and euerie of them, for the due execution of the sayde Iniunctions.

FINIS.

Injunctions.

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